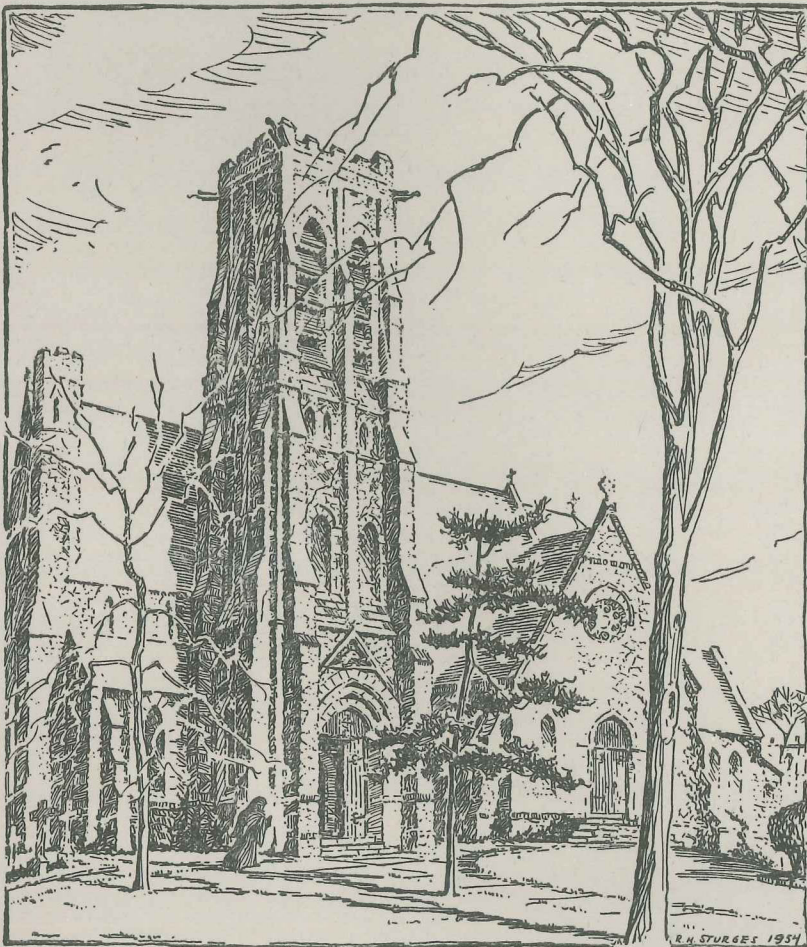


SAINT LUKE'S CHURCH

Germantown, Philadelphia



to live.... **GIVE!**

Dedication

The pages that follow will open the gates of a new life to us as Christians, and a vision of our responsibility for the future of our Church. It will present a challenge for tomorrow. This booklet is affectionately dedicated to the laymen of this congregation. By their vision and faithfulness, as well as through their sacrificial giving, they will show their love for God and man.

Our Rector's Message



Dear friends:

This budget canvass which we are now conducting has definite objectives in view.

The first, the most important, the one which all others depend, is spiritual in character. It is the fulfilling of our Lord's command that we shall pray, that we shall fast, and that we shall give alms, for the sake of ourselves as well as His Kingdom. We think of praying and fasting readily enough in considering the essentials of the spiritual life. Too often we fail to realize that "where our treasure is, there will our hearts be also." To enlist anyone's support of a Christian project is to help that person spiritually. This applies equally to ourselves. If any one of us fails to support the work of Christ *in proportion* as Almighty God has blessed him, that person is doing himself no favor. The joy and power of Christian giving is lost. So, first of all, this canvass is to perform a vital, and particularly in this Parish, needed service. It is to make available for us a splendid opportunity for worthwhile self-sacrifice.

Second: It is essential that we increase the funds available for this Church to carry on its regular program. Our giving at St. Luke's has remained at an inadequate level for the last few years, while costs and prices of all sorts have skyrocketed. We have now reached the point where we can no longer function for a congregation of which so many members pledge little or nothing for the work of their Church, and where so few give proportionately, let alone sacrificially, for the same end. This canvass is to correct that situation by urging people to reexamine their pledges in the light of our Lord's example.

Third: The increase looked for in our regular budget giving will help (1) ourselves, (2) our regular Church activities, and (3) will take care of the recurring large Church expenditures, such as organ repairs, roof repairs and a new heating plant. It will prevent our having to make a special appeal each year.

Surely these reasons are sufficient to inspire each of us to welcome this canvass with appreciation, and to support it with enthusiasm.

Affectionately your Rector,

A handwritten signature in dark ink, reading "S. Tagart Steele, Jr." in a cursive script.

S. Tagart Steele, Jr.

Our Heritage

St. Luke's is a church with a great history, and as it adapts itself to serve a changing community, it should have a great future.

It was the first Episcopal church in Germantown. Though its origin can be traced back to only 1811, this is readily explained by the fact that for almost the first century of its existence, Germantown was, as its name indicates, essentially a town of Germans.

On June 28, 1811, a meeting was held at the home of Thomas Armat, where "a number of members of the Protestant Episcopal Church, residing in and about Germantown, convened for the pupose of taking into consideration the propriety of having Divine Worship performed according to the rules and regulations of the Protestant Episcopal Church."

Early services were held on Sunday afternoons or evenings in the German Reformed Church building, on the site of the present Market Square Presbyterian Church; later in the home of James Stokes. When that became too small to house the worshippers, services were held in what was called "the Brick Buildings," which after many changes is now the office of the Germantown Fire Insurance Company, at Market Square and Church Lane.

In December, 1813, the Rev. Jehu C. Clay (then a deacon) was engaged to take charge of the congregation, together with that of St. John's, Norristown. Mr. Clay was advanced to the priesthood in 1816, and was the first pastor of the Church in Germantown.

The little congregation finally decided to build a church. The cornerstone was laid in March, 1818, and it was decided to name it after St. Luke. It was consecrated by Bishop White on the following August, and incorporated the next year. This completed the organization of the parish. In a little more than seven years a score of families had succeeded in building themselves into an active working parish, and this with no outside assistance.

During the long rectorship of the Rev. John Rodney, Jr. (one of the longest in the history of the whole Church) St. Luke's developed from a small and struggling church to an important Parish bristling with activity. Mr. Rodney was rector of our parish for forty-two years, and rector emeritus for nineteen more. He was still rector emeritus when the Rev. Samuel Upjohn became our rector in 1883, where he continued until his death forty years later.

It is unusual that any parish should have as spiritual leaders two such able, dedicated men the years of whose ministry at St. Luke's totalled almost a century. During those years they were responsible for founding no less than five missions, all of which are now churches.

St. Luke's is a church which through the years has attained a high standard of churchmanship. It has established fine traditions for which it is respected throughout the diocese and even far beyond. As the communicants of our church today, we have a sacred obligation to continue these great traditions.



Highlights of St. Luke's History

- 1811 Meeting held at the home of Thomas Armat (later a vestryman at St. Luke's) for the purpose of forming a Protestant Episcopal congregation.
- 1813 The Rev. Jehu C. Clay engaged to take charge of the congregation.
- 1817 The Rev. Charles M. Dupuy, Rector.
- 1818 First Church of St. Luke's built. Consecrated by Bishop White.
- 1825 The Rev. John Rodney, Jr., Rector. He was Rector until 1867, and Rector Emeritus until 1886.
- 1855 St. John's, first daughter parish, founded.
- 1857 The Rev. Benjamin Wistar Morris, assistant priest.
- 1860 The House of Prayer, second daughter parish, founded.
- 1867 The Rev. Benjamin Wistar Morris, Rector. In 1868 he was consecrated Bishop of Oregon and Washington Territory.
- 1869 The Rev. Albra Wadleigh, Rector.
- 1873 The Rev. William H. Vibbert, Rector.
- 1875 Cornerstone of the present St. Luke's Church laid.
- 1876 Church consecrated by the Rt. Rev. William Bacon Stevens, Bishop of Pennsylvania.
- 1883 The Rev. Samuel Upjohn, Rector.
- 1892 Church tower completed and dedicated by the former Rector, Bishop Morris.
- 1892 St. Alban's, third daughter parish, founded.
- 1894 New organ used for the first time at Easter service.
- 1896 St. Margaret's House dedicated. Present Rectory built.
- 1904 St. Barnabas, fourth daughter parish, founded.
- 1908 Church of the Nativity, fifth daughter parish, founded.
- 1911 Parish House dedicated.
- 1923 The Rev. Wallace E. Conkling, Rector.
- 1941 The Rev. Wallace E. Conkling consecrated Bishop of Chicago.
- 1941 The Rev. Harvey D. Butterfield, Rector.
- 1943 The Rev. S. Tagart Steele, D.D., Rector.

Our Needs

As members of St. Luke's Church we are part owners of a property worth considerably in excess of a million dollars. This includes one of the most beautiful churches in this part of the country.

Naturally, the cost of maintaining and—when necessary—modernizing our buildings and grounds is large. With the number of church services we hold, and the amount of parish activity, we need not only a rector and one or more assistants, but a staff of lay people to do the day-to-day business of the church and the work of keeping our property in order.

For several years the regular contributions of the parish have not been sufficient to provide more than the bare minimum to carry on our program at St. Luke's. And so, when we were confronted with the unusual capital expense of rebuilding our magnificent organ, added to the cost of a new church roof and a new heating plant, it was first thought desirable to have a special campaign to raise the approximately \$75,000 necessary to pay for this work.

After considerable study, it was decided instead to put our efforts into a "budget canvass" to substantially increase our regular weekly contributions on a permanent basis. This would avoid the necessity of having separate drives, not only for these items, but for others which are bound to occur in the future.

For example, much needs to be done in our Parish House to make it more attractive and more useful. Our Church School is growing and many of the classrooms are inadequate. Almost any really interested member of St. Luke's can see other things which should be done to make the physical plant of our beloved Church something of which we can be justly proud.

All these things cost money. Where is the money coming from? *Your share must come from you.*

It is our Christian obligation to give the matter of our individual weekly pledges serious and prayerful consideration, perhaps revising upward our original thinking two or three times before reaching a conclusion. With each of us making our pledge on a sacrificial basis, we shall have the great satisfaction of knowing we have done our best as part of a great movement towards better Christian living.

Believing in Faith, Prayer and Sacrifice, we can face the next few weeks firm in the assurance that this canvass effort will not only be successful from the standpoint of obtaining our objectives, but more important, it will provide each one of us with a spiritual uplift and a revitalized interest in our Church.

Our Plan to Meet Our Needs

There is nothing complicated or high pressure about our Canvass Plan. We are simply asking that every family in St. Luke's Parish revise their present pledge to the Church, and make a new and sacrificial one. The new payments are to start on November 6, 1955, the Sunday following the completion of the Canvass, which will begin about the time you receive this booklet.

The methods used in this Canvass are the result of years of experience in thousands of other successful Church building-fund and budget appeals. It will be successful only to the degree in which we accept all of these methods and techniques, despite our instinctive and emotional initial desire to resist many of these proven practices. The methods involved are soundly Christian, and are combined with business organization necessary to accomplish the maximum in the minimum of time.

A number of our churchmen have been enlisted, each qualified by making a sacrificial pledge of his own, and organized as canvassers. They will call at the home of each family of our Parish.

No one can say what someone else should give. The man who calls on you will tell you how he and his family

arrived at their pledge. If asked, he will suggest an amount for you to consider giving.

The Christian Standard of Giving begins with approximately \$2 weekly for each \$1,000 of annual income. This is approximately equivalent to a tithe, which is the Biblical principle for giving. Tithing calls for strength of will and courage to sacrifice. Also, it inevitably strengthens faith and brings the kind of interest that permits a church to grow and render greater Christian service.

Sacrificial giving results in a pledge for a larger amount than we thought would be possible for us. In this Canvass our pledge should be the largest amount we have ever given.

In signing the pledge card the canvasser will give you, remember that you are not signing a promissory note. You are simply stating the amount of your weekly sacrificial contribution, payable until further notice. If your financial condition changes, the amount may be revised downward—or upward—or discontinued entirely, by notifying the Parish Office. Your pledge is a voluntary obligation between you and your God, and only to Him are you obligated.



What is a Sacrificial Pledge?

Sacrificial pledges are pledges of money paid weekly as differentiated from a sum that could be paid at one time. A sacrifice calls for the will to give up the attainment of lesser desires for the fulfillment of a higher need. For us at St. Luke's Church, the first is inescapable. The second depends upon our convictions and our commitments to our faith and our future.

Most of us have not had the opportunity of making a truly sacrificial pledge. Although we may contribute to one organization or another, we must realize that all of these are "token" gifts which means that we could give much more but we do not think a larger gift is necessary because of the larger number of other persons who also give to the same appeal. To give to St. Luke's Church is different. Sacrificial—not token—pledges are vitally important to the spiritual life of the giver.

Once you make your decision to pledge, you are immediately confronted with a more difficult decision: "How much *can* I pledge?" The amount of your pledge will depend upon a number of things.

1. Primarily it will depend upon how much your Church means to you.
2. Your commitment to Christ and your honest concern for His church will greatly influence your decision.

3. Then there is the matter of your willingness to make a sacrificial pledge.
4. Of course you will consider your financial ability.
5. Now comes the manner in which you will make the pledge—that is weekly.
6. By your own decision and enthusiasm you will want to encourage others to give sacrificially.
7. You will want to do your full part and not depend upon the generosity of others.
8. Last, but certainly not least, is the ability to understand the spiritual value and deep inner satisfaction which comes from making a sacrificial pledge.

Like all important steps in our lives, the decision to make a truly sacrificial pledge will not be an easy one.

Strictly speaking, we should not talk of *giving* to the Church. The Church is not a charity, not even a favorite one. When we give as Christians, we give as the Church, for we are the Church. Money pledge for the support of the Church is nothing more than a transfer of assets from ourselves as individuals to ourselves as the Living Church. It is through the Church — through us — that God's work is done. The more we give of ourselves, the more worthy that work will be.



The Canvass Organization

Honorary Chairman	Mr. Reed A. Morgan
General Chairman	Mr. Spencer P. Hazard
Vestry Committee Chairman	Mr. John S. Haug
Canvass Committee Chairman	Mr. Caspar Wistar Morris, Jr.
Special Gifts Chairman	Mr. Louis F. Schaeffer, Jr.
Teams Committee Chairman	Mr. Edward S. Siddall

Division Leaders

Mr. Paul H. Myrick, Mr. Craig M. Sharpe, Mr. H. Ellsworth Subers

Hostess Committee Chairman	Miss Gnade Jakob
Arrangements Committee Chairman	Mrs. H. Ellsworth Subers





JOHN S. HAUG
Vestry Committee Chairman

Question: What is your bounden duty as a member of the Church?

Answer: My bounden duty is

to follow Christ,
to worship God every Sunday in his Church; and
to work
and pray
and give for the spread of his kingdom.

—*Offices of Instruction in the Book of Common Prayer*



He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. (2 Cor. ix. 6, 7)



MY PLEDGE SHOULD BE

One determined after prayer for God's guidance.
One that brings an inner conviction of satisfaction.
One about which I can talk to others without apology.



CASPAR WISTAR MORRIS, JR.
Canvass Committee Chairman

There Are Two Seas

There are two seas in Palestine. One is fresh and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their roots to sip of its healing water. Along its shores the children play.

The River Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near it, and the birds make their nests; and every kind of life is happier because it is there.

The River Jordan flows on south into another sea. There is no splash of fish, no fluttering leaf, no song birds, no children's laughter. Travellers choose another route, unless on urgent business. The air hangs heavy about its waters and neither man nor beast nor fowl will drink. What makes this difference in these neighbor seas? Not the River Jordan. Not the soil in which they lie; nor the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it, another flows out. The giving and receiving go in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other sea gives nothing. It is named the Dead Sea.

There are two kinds of people in the world. There are two seas in Palestine.

—Bruce Barton